VIEWS and Reviews

By GEORGE S. SCHUYLER

Pittsburgh Courier
Pittsburgh, Pa.

(This column represents the personal opinion of Mr. Schuyler and in no way reflects the editorial opinion of The Pittsburgh Courier.—The Editors)

Sat. 5-11-46

Last week's issue of the New Masses, authoritative weekly mouthpiece of the Communist world conspiracy, announced that it had added to its staff of contributing editors the eminent colored literatus, Dr. William Edward Burghart DuBois, author, researcher and speaker, who recently returned to the executive staff of the National Association for the Advancement of Colored People after severing a thirteen-year connection with Atlanta University. A quick glance at the list of New Masses contributing editors shows that the learned Doctor will be surrounded by Communists of long standing who never veer from the Moscow Party Line, no matter how tortuous, degrading, contradictory or inconsistent it may be.

* * *

The latest jump of Doctor DuBois should surprise no one. Ever since he wrote "Black Reconstruction," which era he contended was a proletarian revolution, despite a mountain of facts to the contrary, he has been nudging closer and closer to the Comrades who once denounced him as the High Priest of the Black Bourgeoisie preoccupied with the development of the Talented Tenth. Recently Doctor DuBois got headlines when he joined a picket line in New York in one of the numerous disastrous strikes the labor moguls have been staging with the result that the War Bonds and bank deposits of millions of workers have been dissipated.

Sat. 5-11-46

The career of the learned Doctor has been full of such lightning changes in obedience to the dictates of expediency. Right after World War I, he grabbed the headlines for a brief period with his three Pan-African Congresses, a sort of intellectual Garveyism which attracted a motley representation of tarbrushed intelligentsia ranging from vacationing school teachers to political stooges of European imperialisms. Marcus Garvey had the black proletarians and if DuBois had had his present views he might have joined forces with the Jamaican instead of ridiculing him as "a little black man." Although but a shadow of its former self, the Garvey movement persists, but of the Pan-African Congresses, there is no more trace than there is of Adolf Hitler. Shortly after launhcing these abortive high-toned Congresses, Doctor DuBois got the Spingarn Medal for originating them, although the real originator was Sylvain, aide-de-camp to Emperor Menelik of Ethiopia, who staged the first Pan-African Conference in Paris in 1899, to which DuBois was the delegate from the U. S. A. Perhaps because he was dead, the NAACP could not give the medal to Sylvain, although it later established a precedent when it gave the bauble posthumously to Dr. John Hope.

* * *

It is singular that Dr. DuBois should now join the staff of white revolutionists in interracial association when back in the April (1934) Crisis he urged Negroes to cut their association with white people to a minimum and to fight segregation with segregation. It will be recalled that at the time Dr. DuBois ridiculed Walter White for his inability to feel the hurts of segregation and discrimination because he was "a white man." One wonders whether the white Communists with whom he is now associated will be able to feel these hurts any more keenly than Walter White. It is a matter of record that DuBois quarreled with the NAACP board of directors over the segregation issue and shortly afterward severed his twenty-five-year connection with the association, of which he was one of the founders in 1909.

* * *

Agitation is the food and fuel of Communism and all of its organs of propaganda, so when Doctor DuBois joins the New Masses he is more definitely than ever committed to that policy. And yet when that stalwart, if unappreciated, Negro leader, Monroe Trotter, died twelve years ago, DuBois wept in The Crisis because Trotter had allegedly wasted his life and talents in agitation for full equality for Negroes in American life. He intimated that he would have preferred to have seen the fiery Bostonian getting grants from rich foundations to travel and write about the world of color or teach sociology; and he pointed out that agitation does not pay off. Apparently the good Doctor now believes that it does.

Sat. 5-11-46

While DuBois was for cutting contact with white people to a minimum in 1934, it is recalled that during World War I, when Negroes were being lynched on the home front and catching hell in the segregated Army, he urged them, in The Crisis, to "Close ranks. Let us forget our differences"—a viewpoint which the New Masses would scarcely uphold now, even if the Communists did yammer for unity up until the Party Line changed last summer—overnight.

The Doctor has more courage now than he had in 1919 when he refused to carry in The Crisis a scathing poem by Archibald Grimke, the distinguished Washington (D. C.) poet, on the thirteen black martyrs of Houston, for fear it might get him in Dutch with Uncle Sam. A Philip Randolph, militant then as now, promptly carried it in his radical magazine, The Messenger.

After all, perhaps it is appropriate that DuBois should join Stalin's literary gendamrerie where inconsistency, backbiting and charlatanism are crowning virtues and political irregularity is the only vice.

We Must Heed Our Leaders

ON Saturday, April 20. we concluded a series of articles by Prince Abyssinia Akweke Nwafor Orizu, M.A. (Public Law), B.A. (Pol. Sci.), F.A.G.S. Editor of "Negro Digest," Member of Academy of Political Science; Founder of African Students Association of USA and Canada; Director of African Academy of Arts and Research; Founder and President of American Council on African Education; Author of "Without Bitterness."

We are not commenting on the various points raised by Mr Orizu which are self explanatory, but we wish at this juncture to appeal earnestly to our country men and women to make a very critical analysis of the facts laid down in the series and make a conclusive decision.

However, there is one very important point we wish to press into the minds of our brothers and sisters. We feel, time is already overdue when we must repose implicit confidence on our leaders and heed them. We must take their advice as most genuine. If we cannot hear people like Orizu, Azikiwe, Solanke, Udoma, Magnus Williams, Ita, Macaulay, etc., then our talks on self-government would mean nothing but farse and mockery.

In his series, Mr Orizu dealt extensively on educational and cultural character of the African. Today, we have almost lost our culture through miseducation. We cannot regain this somehow than by studying Mr Orizu's plans and beginning to make use of them. We very much need to be told more of the African great men — past and present, in our educational march. We must interest ourselves in things concerning Africa. We certainly need teachers who will always be loyal to African culture and understand African character and mentality. Our redemption must come through "Education and Unity."

WHY STAY SOUTH?

Most Trained, Informed Colored Leaders in South Stay There Because of Profit Motive

By JOSEPH D. BIBB

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editor.)

THE Northerners, both colored and white, who have been flaying and scorning the conditions, attitudes and corrupt practices in Dixie, have been subjected to scorching denunciation and cryptic criticism by certain Southerners. The whites have been denounced for what has been styled interference, coercion and "Yankee intervention," and the Southern colored folks have upon many occasions, ridiculed their own brothers up North for being "swivel chair" strategists and "field glass generals."

Mr. Bibb

A popular line of chatter amanating from Southern educators, successful business groups and thriving professionals is that their Northern brothers in blood are in error when they level their criticisms at the backwardness, lethargy and apathy in the South, when they are hundreds of miles away, and perhaps afraid to come back South and get in the actual fields of contention. Southern leaders in colored communities are constantly calling attention to their courage and bravery in staying South and fighting things out. They seem inclined to hold themselves up as martyrs for the cause of colored folks.

This writer, who was born in the South, reared there, and is no stranger to the methods and modes of Dixie, would be inclined to give unstinted and unremitting credit to the Dixie race leaders if he did not understand the primary and underlying reason for the majority of these valiant souls staying South. They stay down there chiefly for the motive of profit. They revel and bask in dear, old Dixie in most cases because the "pickings" are good.

* * *

MANY a prominent and affluent figure in Dixie race relations would gladly North if he were not afraid that he would either starve or freeze to death. He "let down his bucket where he was" in the majority of instances, not because he deemed himself to be a Moses, not because he was possessed of any magic formula or omnipotent panacea to elevate his folks, but because he found it financially profitable to remain South.

This is altogether understandable and praise-worthy, but it is repugnant to intellectual honesty and offensive to common sense to listen to the hyprocritical spiel about their being ragged crusaders and hungry martyrs, for their lowly brothers on the plantations, and in the cotton mills. Every time we see them, they appear sleek, secure and very much puffed up with their financial power. We have yet to lay eyes on any Mahatmas like Gandhi, who have given up everything in the interests of the little fellows.

Most of the educators, professors and teachers, who upon receiving extra training up North, have futilely sought to get positions above the Mason-Dixon Line, and they have been heard to moan and groan when compelled to accept Southern assignment. We know of a few instances when the preachers and pastors have requested to be assigned to Southern "charges." To the contrary, it has been the height of the colored bishopric's ambition to be assigned to districts up North.

* * *

THERE have been extremely few voluntary missionaries to the South. We will admit that many courageous people of color have stayed there and stood their ground. Some splendid spade work has been done, and credit is due to those pioneers and trail blazers who did not flee the wrath and fury of the scions of the Confederacy, but in the light of clear reason and unvarnished truth, we cannot ascribe vicarious motives to the majority.

We are not inclined to depreciate our friends who stay in Dixie, but they seem inclined to ridicule us who, at a distance blast Bilbo, Rankin and Talmadge. We left Dixie to escape them, and not even the incentive of profit and personal gain could lure us back, but because we marshal our forces up North as best we can to give aid and succor to those who are caught in the Southern grooves, we do not relish being reviled and scorned by those who stay South and live off the fat of the land. They are not deceiving us by seeking to parade as heroic champions of their people, or as suffering martyrs in a struggling land.

Recognize Negro Leaders

Editor of The Times-Dispatch:

I notice that you have been carrying a lot of pictures of Negroes, such as that of a blind man boss, Uncle Somebody who ate straight pins, and Aunt So-and-So who raised so many children.

I would like to see pictures of some of our outstanding Negroes, such as Lawyer Spotswood W. Robinson, Jr., of Richmond, Lawyer R. C. Cooley of Petersburg, Lawyer Hill of Newport News, Lawyer Butts of Newport News, Lawyer Ashes of Norfolk, and Dr. Luther P. Jackson of Virginia State College, to show that you are interested in our race's leaders as well as those who are handicapped.

I think it would be nice of your staff to visit some of our conventions and Sunday schools.

DWIGHT F. HOLLOWAY.

Rehoboth, 7-2-46

Jackson, Miss. News
Aug. 21, 1946

Negro Leadership Institutes Get Baptist Aid

An additional appropriation for Bible institutes for negro leadership was made at a special session of the Mississippi Baptist Convention board executive committee held in Baptist headquarters, Jackson.

Financial aid was granted to Chaplain A. R. Beasley, Parchman, to facilitate rehabilitation among prisoners there. Grants were also made to practically all church representatives who sought building aid.

Summarizing the meeting, Dr. D. A. McCall, executive secretary-treasurer of the Mississippi Baptist Convention board, said a fine fellowship and democratic spirit marked the session throughout.

the top down completely recaptures the spirit and principles of Roosevelt."

Dr. Channing Tobias commented: "So far as the Negro is concerned, it seems to me, he's in a bad spot now. The results are so overwhelming. The Republicans are not liable to think they were dependent on his vote and they won't cater to him. We're in for hard sledding. They voted anti-Democratic. They will not vote Democratic again until the Democratic Party from

Negro Politically Mature

Congressman Powell, one of six Democrats returned to Congress from New York said, "This election is positive proof of the political maturity of the Negro people. The Republican landslide is a clear warning to the Democratic party. People did not vote Republican, they voted anti-Democratic. They will not vote Democratic again until the Democratic Party from

For Leadership

Virginia Conference Awards Scholarships

HAMPTON, Va.—Clear evidence that the Virginia Conference of Junior Organizations is keeping its pledge to help prepare future leaders for democracy is seen in its recent awarding of nineteen scholarships for college study—seventeen at $75 and one at $150—to eighteen graduates of Virginia high schools.

According to Lorenzo C. White, chairman of the Central Council of Sponsors, the $150 scholarship goes to Miss Cora Edith Taylor of South Hill, Mecklenburg County, to study at Virginia State College; the other eighteen scholarship winners have elected to study at colleges as follows:

To study at Virginia State College: Gladys Odell Bradley of Amelia, Amelia County; Rose Leroy Adolphus Cooper of Lillian, Northumberland County; Edna Otelia Delk of Smithfield, Isle of Wight County; Lois Grace Lyas of Hampton; Elizabeth City County; Mildred Priscilla Martin of Upshaw, King William County, and Mattie Anita Taylor of RFD, Richmond, Goochland County.

Frederick sburg, Spotsylvania County; Larrie Ann Lewis of RFD, Fredericksburg, Spotsylvania County; Beeman Collidge Patterson of Barhamsville, New Kent County; and Lillian Russel Richardson of Milford, Caroline County.

Hampton Institute: Marian Rebecca King of Victoria, Lunenburg County; Maurice Payne of RFD, Williamsburg, James City County, and Ruth Jessie Washington, D. C., Postoffice Russell of Cumberland County; Doris Brown of Belona, Powhatan County; and Olivia Romaine Hornsbyville, York County, respectively, in the order named.

Negro Leaders Gloomy Over GOP Victory

Sat, 11-16-46

NEW YORK — Leading citizens

Successful Negroes Claim 'Inertia' Holds Race Back

The Defender Chicago, Ill
Sat, 8-10-46

SPRINGFIELD, Mass. — That the confusion about Negroes, which represents them not as ordinary Americans, but as special creatures, is not limited to whites was revealed here recently when "prominent" Negro citizens stated that inertia is the reason for their slow progress.

Inquiries into progress made by Negroes in this city, home of the democratic Springfield educational plan, were directed to two successful Negroes. Dr. Howard P. Kennedy, member of the general staff of the Springfield hospital, who has practiced here for 15 years, said that inertia, not race prejudice was holding Negroes back. The doctor, a Meharry graduate, was recently appointed to serve on the board of health.

In discussing the overall picture, Dr. Kennedy said, "The tradition is good, and there is little outright meanness, but somehow as a group we do not get going." He said that the city is in need of young people with education and a stock of new ideas.

Dr. Kennedy continued that these young people shouln be capable of opening businesses catering to anyone. He pointed out the fact that the few Negro operated businesses here were limited to Negro customers.

Seek New Leaders

J. Clifford Clarkson, lawyer and former member of the city council also favored a change in leadership. After labeling the Springfield plan among Negroes as "endless bickering," he said the city needed "new leaders and much better followers."

There are 4,500 Negroes among Springfield's 160,000 citizens, four of whom are employed by the city. There are three school teachers, a member of the welfare board, and one letter carrier. Most others are employed in businesses owned by whites. There are no Negro policemen, firemen, bus drivers, or social workers here.

There are two other Negro physicians here besides Dr. Kennedy, and three dentists. Apparently there is no discrimination in the medical profession. All of the doctors have Negro and white patients.

According to some residents, although Negro students are jammed into trade schools. Few are employed in skilled trades after they graduate. Mayor Daniel B. Branton, who won the nomination in both Democratic and Republican primaries said "There is no outright stopping of opportunities" for Negroes or anyone else. Meanwhile "inertia" apparently keeps most of Springfield's 4,500 Negroes from "getting started," according to this shallow interpretation.

Garvey's Family Grateful to USA

The Afro-American Baltimore, Md.

NEW YORK.—Mrs. Amy J. Garvey, widow of Marcus Garvey, said at a press conference here Sunday that she and her two sons are grateful to Americans of both races for expressions of esteem and good will since her husband's death in London during the war.

"During my long absence from the United States where my husband labored, suffered and faced martyrdom on behalf of the race and Africa," said Mrs. Garvey, "I have followed with pride the spiritual and moral triumph of his major ideals, here and abroad."

She praised the development and progress of the colored press, especially commending their contributions to the war effort, and their fight to reduce or wipe out racial discrimination in the armed forces.

Sat. 1-20-46

Son to Study Law

She expressed pleasure at the work on behalf of Africa and independent colored nations like Ethiopia and Liberia being sponsored by the Council on African Affairs, the African Academy of Arts and Research, the Ethiopian Federation, the National Negro Publishers' Association, and the Garvey Club, Inc., whose guest the family is.

Marcus Garvey Jr., 15, who recently passed the Senior Cambridge University examination, and is a student at Calabar College, Kingston, Jamaica, B.W.I., on a scholarship, says he will major in law, specializing in international law.

Bans Revenge

"I am impressed with what I have seen so far of the United States from Florida to New York," he asserted. "I hope to return and study for my master's degree at Columbia University.

"Please say for me and my younger brother that we are not concerned about avenging any of the persecution visited upon our father by imperialist nations with vested interests in Africa and the West Indies.

To Be Engineer

"We shall continue the program for Africa's redemption for which he gave his life, and which he left us as a sacred trust. We shall associate ourselves also with the struggles of all minoritie for freedom and a better world."

Winston Garvey, 12, said his ambition is to be a constructural engineer.

The Garveys arrived at Miami last week and will remain in America for three months to permit Mrs. Garvey to consult specialists on her health and survey educational institutions on her sons' behalf here and in Canada. They are residing at 401 W. 126th St.

Dustin' off the NEWS

By LUCIUS C. HARPER

TIME HAS PROVEN MARCUS GARVEY TO BE A STATESMAN.

IN THIS PRESENT hour of issues, debates, doubts and perplexities in international wranglings it may be somewhat revealing to turn back the pages of history and scan the predictions of noted men of yesteryear to contrast their prophecies in the face of things now happening. And at the same time determine their value as real statesmen or diplomats against the prevailing theories of their times that they were merely propagandists of a sort, dreamers of a Utopia, or opportunists hustling in a confused era. We often discount and malign the hero in his hour of trial, but when he's dead and buried we clamor for his ashes to preserve in a martyr's urn. It was the great steel king, Andrew Carnegie, who so aptly phrased it: "Pioneering doesn't pay."

Lucius Harper

After every world upheaval great leaders, bearing new thoughts, begin to appear on the horizon. All seem to possess organizing genius, driving energy and ruthless determination. In their pioneering to be heard they ofttimes employ strange and new techniques to get the crowd's attention and become the great champion of the people.

Shortly after World War One had ceased such a character as this, representing — through self-appointment — the interest of the black race in world affairs, got off a boat in New York harbor in the early 1920s. He was a stubby, rotund fellow with all the typings of a native African. He began life under a rigid color and caste system and through his meteoric rise, one can only regard his later achievements with awe. He was Marcus Garvey who was born in St. Anne's Parish, Jamaica, and was educated for the printer's trade. He came to glorify the word "black," and to make those who were classified under it feel proud of the distinction. He was a pioneer.

Defender

GARVEY WAS the most magnetic leader produced by the black race during that turbulent period. His resounding addresses, his grandiosely conceived United Africa, with its red, black, and green flag, its heirarchy of dukes, duchesses, knights and ladies, its Black Star Line, its Black Cross Nurses, and its newspaper, The Negro World, captured the imaginations of countless American Negroes, who were ready to follow him "Back to Africa." He hired the largest hall in New York to expound his theories, Madison Square Gardens. He launched the Universal Negro Improvement Association, started businesses, floated ships and lectured incessantly. In one of his lectures, delivered some 25 years ago under the title: "The Negro's Place In World Reorganization," Garvey exhibited prophetic vision on what is taking place after World War Two, though at the time, his prediction aimed at the conflict then closed. Contrast it with what is happening today, and probably Garvey may rise in your estimation as a statesman rather than a dreamer or opportunist. The following is what he said in 1921:

Chicago, Ill.

Gradually we are approaching the time when the Negro peoples of the world will have either to consciously, through their own organization, go forward to the point of destiny as laid out by themselves, or must sit quiescently and see themselves pushed back into the mire of economic serfdom, to be ultimately crushed by the grinding mill of exploitation and be exterminated ultimately by the strong hand of prejudice. There is no doubt about it that we are living in the age of world reorganization out of which will come a set program for the organized races of mankind that will admit of no sympathy in human affairs, in that we are planning for the great gigantic struggle of the survival of the fittest group.

Sat. 9-21-46

It becomes each and every one engaged in this great race for place and position to use whatsoever influence possible to divert the other fellow's attention from the real object. In our own sphere in America and the western world we find that we are being camouflaged, not so much by those with whom we are competing for our economic, political existence, but by men from within our own race, either as agents of the opposition or as unconscious fools who are endeavoring to flatter us into believing that our future should rest with chance and with Providence, believing that through these agencies will come the solution of the restless problem. Such leadership is but preparing us for the time that is bound to befall us if we do not exert ourselves now toward our own creative purpose. The mission is to arouse sleeping consciousness of Negroes everywhere to the point where we will, as one concerted body, act for our own preservation. By laying the foundation for such we will be able to work toward the glorious realization of an emancipated race and a constructed nation . . . with the clamor of other peoples for a similar purpose, we raise a noise even to high heaven for the admission of the Negro into the plan of autonomy.

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ON EVERY SIDE we hear the cry of white supremacy — in America, Canada, Austrilia, Europe, and even South America. There is no white supremacy beyond the power and strength of the white man to hold himself against the others. The supremacy of any race is not permanent; it is a thing only of the time in which the race finds itself powerful. The whole world of white man is becoming nervous as touching its own future and that of other races. With the desire of self-preservation, which naturally is the first law of nature, they raise the hue and cry that the white race must be first in government and in control. What must the Negro do in the face of such a universal attitude but align all his forces in the direction of protecting himself from the threatened disaster of race domination and ultimate extermination? Without a desire to harm anyone, we feel that the Negro should without compromise or any apology appeal to the same spirit of racial pride and love as the great white race is doing for its own preservation, so that while others are raising the cry of a white America, a white Canada, a white Australia, we also without reservation raise the cry of a "Black Africa." The critic asks, "Is this possible?" and the four hundred million courageous Negroes of the world answer, "Yes." Out of this very reconstruction of world affairs will come the glorious opportunity for Africa's freedom. Out of the present chaos and European confusion will come an opportunity for the Negro never enjoyed in any other age, for the expansion of himself and the consolidation of his manhood in the direction of building himself a national power in Africa.

Thus spoke Marcus Garvey in 1921 in Madison Square Gardens. By his logic, reasoning and prophecies, time has proven him to be a statesman, not merely a propagandist, dreamer or opportunist. He died in 1939.

Here To Yonder

The Defender
Chicago, Ill.

Langston Hughes

Sat. 10-12-46

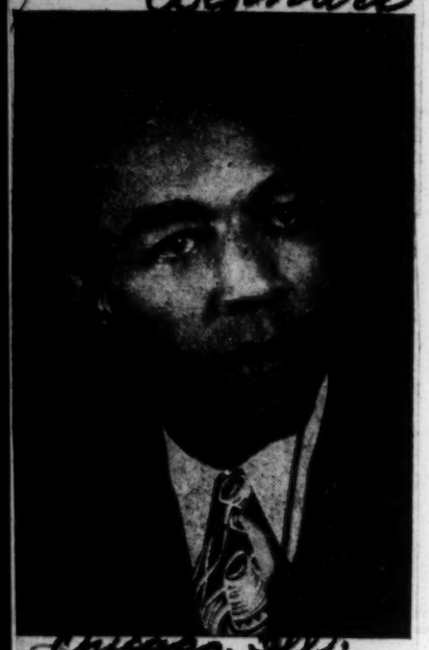
409 Edgecombe

THAT HOUSE that stands so proudly atop of Sugar Hill, 409 Edgecombe, might well be called Harlem's House of Celebrities. During the 20 years that its apartments have been rented to colored people, it has housed some of Negro New York's most famous personalities. It is still one of Harlem's most fashionable addresses.

I think the house has a name, but nobody ever calls it anything but "409"—from its address, 409 Edgecombe ave. Every taxi cab driver in Harlem knows where it is, facing the drop of the park at the curve of the hill overlooking the Polo Grounds, lower Harlem, and across to the Bronx. From the upper windows of "409" one has a wonderful view of almost all New York. It is 13 amazingly lucky stories high, and lately a penthouse has been added.

The New York State Assemblyman, William Andrews and his petite and charming wife, Regina, occupy the pent-house. Also up near heaven, on the floor just below the Andrews, live Mr. and Mrs. Walter White. In fact, almost all the top dogs of the National Association for the Advancement of Colored People live in "409," for the Roy Wilkins live there, as does that famous race case lawyer, Thurgood Marshall.

LAUDED Defender



HO SAM E. SOLOMON

Receiving national acclaim by leading Miami Negroes to the polls several years ago and lauded for his militant civic activities. Solomon was praised by Floridians last week following announcement that he would leave the South to begin publication of one or two magazines in New York City. Solomon once defied the K.K.K. and other anti-Negro organizations to champion minority rights. Sat. 12-21-46

Mrs Garvey Returns To America

Nigerian Spokesman

NEW YORK. 46 Mrs Army J Garvey, widow of Marcus Garvey, said at a pressfconference here on Sunday that she and her two sons are grateful to Americans of both races for expressions of esteem and good will since her husband's death in London during the war. Nigeria, Onitsha W. Africa

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